ZIBAH
Ka Bayaan

(From Bahaar -e- Shariat)
By Allama Mufti Amjad Ali Aazmi
Rahimahullahu Ta'ala

Roman Urdu
Armaan Manjothi Noori

SABIYA
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حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ
اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ
السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۟ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا
بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ

Tum Par Haram Hai Murdaar Aur Khoon Aur Suwar Ka Gosht Aur Jiske Zibah Me Gair E Khuda Ka Nam Pukara Gaya Aur Jo Gala Gotane Se Mar Jaye Aur Dab Kar Mara Ho Yani Bedhar Ki Chiz Se Mara Ho Aur Jo Gir Kar Mara Ho Aur Jisko Kisi Janwar Ne Sing Mara Ho Aur Jisko Darinda Ne Kuch Kha Liya Ho Magar Wo Jinhe Tum Zibah Karlo Aur Jo Kisi Than Par Zibah Kia Gaya Ho Aur Tiro Se Taqdir Ko Malum Karna Yeh Gunah Ka Kam Hai."

Aur Farmata Hai

"Aj Tumhare Liye Paak Chizein Halal Hui
Aur Kitabiyon Ka Khana (Zibah)
Tumhare Liye Halal Hai Aur Tumhara
Khana Unke Liye Halal Hai."

Surah Maida Ayat 5

Aur Farmata Hai

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿١١٨﴾

وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَّا

حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ

Tarjumah

"Khao Us Me Se Jis Par Allah Azzawajall Ka Nam Liya Gaya Agar Tum Us Ki Ayato Par Imaan Rakhte Ho Aur Tumhe Kia Huwa Ke Us Me Se Na Khao Jis Par Allah Azzawajall Ka Naam Liya Gaya. Aur Usne To Mufsal Bayan Kar Dia Jo Kuch Tum Par Haram Hai Magar Jab Tum Us Ki Taraf Majbur Ho."

Surah Inaam Ayat 118,119

Aur Farmata Hai

وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَ اِنَّهٗ لَفِسْقٌ

Tarjumah

"Aur Use Na Khao Jis Par Allah Azzawajall Ka Nam Nahi Liya Gaya Aur Wo Beshak Hukm E Aduli Hai."

Surah Inaam Ayat 121

Hadees 1

Sahi Muslim Me Hazrat Maula Ali Radiallahu Ta'la Anho Se Dariyfat Kia Gaya Ke Kya Rasoolallah Sallallaho Ta’ala Alaihi Wasallam Ne Aap Logo Ko Koi Khass Bat Esi Batai Hai Jo Aam Logo Ko Na Batayi Ho Farmaya Ke Nahi Magar Sirf Wo Batein Jo Meri Talwar Ki Miyan Me Hai Phir Miyan Me Se Ek Parcha Nikala Jis Me Yeh Tha Allah Ki Lanat Us Par Jo Gair E Khuda Ke Naam Par Zibah Kare Aur Allah Ki Lanat Us Par Jo Zamin Ki Maindh Badal De (Jaisa Ke Baz Ka Shikaar Karte Hai Ke Khet Ki Maindh Jagah Se Hata Dete Hai) Aur Allah Ki Lanat Us Par Jo Apne Baap Par Lanat Kare. Aur Allah Ki Lannat Us Par Jo Bad Mazhabo Ko Panah De.

. صحیح مسلم "، کتاب الأضاحی، باب تحریم الذبح لغیر اللہ تعالی ا...إلخ، الحدیث:۴۵۔(۱۹۷۸)ص۱۰۹۳"

Hadees 2

Sahi Bukhari Wa Muslim Me Rafeh Bin Khadij Radiallahu Ta'la Anho Se Marwi Hai Kahte Hai Maine Arz Ki Ya Rasoolallah Sallallaho Ta’ala Alaihi

Wasallam Hume Kal Dushman Se Ladna Hai Aur Humare Pass Churi Nahi Hai Kya Hum Kaichi Se Zibah Kar Sakte Hai Farmaya :"Jo Chiz Khoon Baha De Aur Allah Azzawajall Ka Nam Liya Gaya Ho Us Se Khao Siwa Dant Aur Nakhoon Ke (Jo Judana Ho) Aur Use Main Batata Hun Dant To Hadi Hai Aur Nakhoon Habisiiyon Ki Churi Hai. Aur Ganimat Me Hum Ko Unt Aur Bakriyah Mili Thi Aur Un Me Se Ek Unt Bag Gaya Ek Shakhs Ne Use Tir Mar Kar Gira Dia Huzur Sallallaho Ta’ala Alaihi Wasallam Ne Farmaya :"Un Unto Me Baz Unt Wahshi Janwaro Ki Tarah Ho Jate Hai Jab Tum Ko Us Par Qabu Na Mile To Us Ke Sath Yahi Karo."

ـ" صحیح البخاري"، کتاب الذبائح والصید، باب التسمیة...إلخ، الحدیث۵۴۹۸، ج۳، ص۵۵۸

وباب ما ندَّ مِن البهائم...إلخ، الحدیث:۵۵۰۹، ج۳، ص۵۶۱

Hadees 3

Sahi Bukhari Sharif Me Kab Bin Malik Radiallahu Ta'la Anho Se Marwi Hai Ke Bakriyah Salh (Madina Munawara Me Ek Pahadi Ka Nam Hai) Hai Charti Thi Laundi (Jo Bakriyah Charati Thi) Usne Dekha Ke Ek Bakri Marna Chahti Usne Pathar Tod

Kar Us Se Zibah Kar Di Unhone Nabi Karim Sallallaho Ta'ala Alaihi Wasallam Se Dariyfat Kia Huzur Sallallaho Ta'ala Alaihi Wasallam Ne Us Ke Khane Ka Hukm De Dia.

ـ" صحیح البخاري"، کتاب الذبائح والصید، باب التسمیۃ...إلخ، الحدیث۵۴۹۸، ج۳، ص۵۵۸

.وباب ماندّ مِن البھائم...إلخ، الحدیث:۵۵۰۹، ج۳، ص۵۶۱

Hadees 4

Abu Dawood Wa Nisai Ne Adi Bin Hatam Se Radiallahu Ta'la Anho Se Riwayat Ki Kahte Hai Maine Arz Ki Ya Rasoolallah Sallallaho Ta'ala Alaihi Wasallam Yeh Farmaye Kisi Ko Shikar Mile Aur Us Ke Pass Churi Na Ho To Kya Pathar Aur Lathi Ki Kapchi Se Zibah Kar Sakta Hai Farmaya :"Jis Chiz Se Chaho Khoon Baha Do Aur Allah Azzawajall Ka Naam Zikar Karo."

.سنن أبي داود"، کتاب الضحایا، باب في الذبیحۃ بالمروۃ، الحدیث:۲۸۲۴، ج۳، ص۱۳۶"

Hadees5

Tirmizi Wa Abu Dawood Wa Nisai Abu Al Ashra Aur Wo Apne Walid Se Rawi Unhone Arz Ki Ya Rasoolallah Sallallaho Ta'ala Alaihi Wasallam

Kya Zakat (Zibah Sharai) Halq Aur Laba Hi Me Hoti Hai Farmaya :"Agar Tum Uski Ran Me Neza Bhunk Do To Bhi Kafi Hai. Zibah Ki Yeh Surat Majburri Aur Zaroorat Ki Halat Me Hai "Jaisa Ke Abu Dawood Wa Tirmizi Ne Bhi Uski Tasrih Ki Hai.

.جامع الترمذي"، كتاب الأطعمة، باب ماجاء في الذكاة في الحلق واللبّة، الحديث:١۴٨٦، ج٣، ص١٥۴"

Hadees 6

Tirmizi Ne Abu Aldarda Radiallahu Ta'la Anho Se Riwayat Ki Ke Rasoolallah Sallallaho Ta’ala Alaihi Wasallam Ne Mujshama Ke Khane Se Manah Farmaya. Mujshama Wo Janwar Hai Jisko Bandh Kar Tir Mara Jaye Aur Wo Mar Jaye.

.جامع الترمذي"، كتاب الأطعمة، باب ماجاء في كراهية أكل المصبورة، الحديث:١۴٧٨، ج٣، ص١٥٠"

Hadees 7

Abu Dawood Ne Ibne Abbas Wa Abu Huraira Radiallahu Ta'la Anho Se Riwayat Ki Rasoolallah Sallallaho Ta’ala Alaihi Wasallam Se Mumaniyat Farmai Yeh Wo Zabiyah Hai Jiski Khal Kati Jaye Aur Rage Na Kati Jaye Aur Chordh Dia Jaye Yaha Tak Ke Mar Jaye.

. سنن أبي داود"، کتاب الضحایا، باب في المبالغة في الذبح، الحدیث:۲۸۲۶، ج۳، ص۱۳۷"

Hadees 8

Sahi Bukhari Me Hazrat Ayesha Radiallahu Ta'la Anho Se Marwi Ke Logo Ne Arz Ki Ya Rasoolallah Sallallaho Ta'ala Alaihi Wasallam Yaha Kuch Log Abhi Naye Musalmaan Hue Aur Wo Humare Pass Gosht Late Hai Hume Malum Nahi Ke Allah Azzawajall Ka Nam Unhone Zikr Kiya Hai Ya Nahi , Farmaya Ke "Bismillah Kaho Aur Khao"

. صحیح البخاري"، کتاب التوحید، باب السوال باسماء اللہ تعالی ا...إلخ، الحدیث:۷۳۹۸، ج۴، ص۵۳۹"

Yani Muslim Ki Zibah Me Is Qism Ke Ahtmaalat Na Kiye Jaye.

Hadees 9

Sahi Muslim Me Saad Bin Owais Radiallahu Ta'la Se Marwi Ke Rasoolallah Sallallaho Ta'ala Alaihi Wasallam Ne Farmaya Ke "Allah Tabarak Wa Ta'la Ne Har Chiz Me Khubi Karna Likh Dia Hai Lihaja Qatal Karo To Us Me Bhi Khubi Ka Lihaj Rakho (Yani Be Sabab Us Ko Iza Mat Pohchao) Aur

Zibah Karo To Zibah Me Khubi Karo Aur Apni Churi Ko Tez Kar Le Aur Zabiah Ko Taklif Na Pohchaye.

. صحیح مسلم"،کتاب الصید...إلخ،باب الأمر بإحسان الذبح والقتل...إلخ،الحدیث:۵۷۔(۱۹۵۵)،ص۱۰۸۰"

Hadees 10

Sahi Bukhari Wa Muslim Me Ibne Ummar Radiallahu Ta'la Anho Se Marwi Rasoolallah Sallallaho Ta’ala Alaihi Wasallam Ne Chopaya Ya Uske Siwa Dusre Janwaro Ko Bandh Kajr Us Ko Tir Se Qatal Karne Se Mumaniyat Farmai.

. صحیح البخاري"،کتاب الذبائح والصید،باب مایکرہ من المثلۃ...إلخ،الحدیث:۵۵۱۴،ج۳،ص۵۶۳"

Hadees 11

Sahihain Me Unhi Se Marwi Nabi Karim Sallallaho Ta’ala Alaihi Wasallam Ne Us Par Laanat Ki Jisne Zih Ruh Ko Nishanaa Banaya.

. صحیح مسلم"،کتاب الصید...إلخ،باب النھی عن صبر البھائم،الحدیث:۵۹۔(۱۹۵۸)،ص۱۰۸۱"

Hadees 12

Sahi Muslim Me Ibne Abbas Radiallahu Ta'la Anhuma Se Marwi Nabi Karim Sallallaho Ta’ala

Alaihi Wasallam Ne Farmaya :"Jis Me Ruh Ho Us Ko Nishana Na Banao.

.المرجع السابق،الحدیث:۵۸۔(۱۹۵۷)،ص۱۰۸۱

Masla 1

Gale Me Chand Rage Hai Unke Katane Ko Zibah Kahte Hai Aur Us Janwar Ko Jiski Wo Rage Kati Gayi Zabiyah Aur Zibah Kahte Hai. Yaha Zaal Ko Zer Hai Aur Pehli Jaga Zabar Hai.

Masla 2

Baz Janwar Zibah Kiye Ja Sakte Baz Nahi. Jo Sharan Zibah Nahi Kiye Ja Sakte Hai Un Me Do Machi Aur Tedi Bagair Zibha Halaal Hai Aur Zibah Kiye Ja Sakte Hai Wo Bagair Zibhah Ka Sharai Halal Nahi. (Daur E Mukhtar) Zibah Ka Sharai Ka Yeh Matalb Hai Ke Janwar Ko Us Tarah Zibah Kia Jaye Ke Halal Ho Jaye.

Masla 3

Zikah Sharia Do Qism Hai. Iktiyari Aur Iztarari, Zikah Ikhtiyari Ki Do Qisme Hai. Zibah Aur Nahr.

Zikaah Iztarari Yeh Hai Ke Janwar Ke Badan Me Kisi Jagah Neza Wagera Bhunk Kar Khoon Nikal Dia Jaye Us Se Makhsus Surato Me Janwar Halal Hota Hai, Jo Bayan Ki Jayegi. Halq Ke Akhri Hisa Me Neza Wagera Bhonk Kar Rage Kat Dene Ko Nahar Kahte Hai. Zibah Ki Jagah Halq Aur لبہ Ke Mabain Hai لبہ Shina Ke Balai Hisa Ko Kahte Hai. Unt Ko Nahar Karna Aur Gaye Bakri Wagera Ko Zibah Karna Sunnat Hai Aur Agar Is Ka Aks Kia Yani Unt Ko Zibah Kia Aur Gaye Wagera Ko Nahar Kia To Janwar Us Surat Me Bhi Halal Ho Jayega Esa Karna Makruh Hai Ke Sunnat Ke Khilaaf Hai.

(Alamgiri)

Masla 4

Awam Me Yeh Mash'hur Hai Ke Un Ko Tin Jagah Zibah Kiya Jata Hai Galat Hai Aur Yun Karna Makruh Hai Ke Bila Fayda Iza Dena Hai.

Masla 5

Jo Rage Zibha Me Kati Jati Hai Wo Char Hai. Halqum Yeh Wo Hai Jisme Sans Ati Jati Hai , Marwi Us Se Khana Pina Utarta Hai Aur Dono Ke Agal Bagal

Aur Do Rage Hai Jin Me Khoon Ki Rawani Hai Unko Wadzain Kahte Hai. (Daur E Mukhtar)

Masla 6

Pura Halqum Zibah Ki Jaga Hai Yani Us Ke Ala, Aust , Asfal , Jis Jagah Me Zibah Kia Jaye Janwar Halal Hoga.

Ajkal Chunke Chamde Ka Narakh Zayda Hai Aur Yeh Wazan Ya Naap Se Farokht Hota Hai Uske Liye Qasab Uski Koshish Karte Hai Ke Kis Tarah Chamde Ki Miqdar Bad Jaye Aur Uske Liye Yeh Tarkib Karte Hai Ke Boht Uper Se Zibah Karte Hai Aur Is Surat Me Esa Bhi Ho Sakta Hai Ke Yeh Zibah Ul Qaid Ho Jaye Aur Usme Ulma Ko Ikhtlaaf Hai Ke Janwar Halal Hoga Ya Nahi. Is Baat Me Qaul Faisal Yeh Hai Ke Zibah Fauq Ul Aqad Me Agar Tin Rage Kat Jaye To Janwar Halal Hai Warna Nahi. (Daur E Mukhtaar Rad Ul Mohtar)

Ulma Ka Yeh Ikhtlaaf Aur Rago Ke Katne Me Ahtmaal Dekhte Hue Aitiyat Zaroori Hai Ke Yeh Mamla Hillat Wa Harmut Ka Hai Aur Ese Muqaam Par Aitiyat Lazim Hoti Hai.

Masla 7

Zibah Ki Char Rago Me Se Tin Ka Kat Jana Kafi Hai Yani Us Surat Me Bhi Janwar Halal Ho Jayega Ke Aksar Ke Liye Wahi Hukm Hia Jo Kal Ke Liye Hai Aur Agar Charo Me Se Har Ek Ka Aksar Hisa Kat Jayega Jab Bhi Halal Ho Jayega Aur Agar Adhi Adhi Har Rag Kat Gayi Aur Adhi Baqi Hai To Halal Nahi.

(Alamgiri)

Masla 8

Zibah Se Janwar Halal Hone Ke Liye Chand Shartein Hai. 1 Zibah Karne Wala Aqil Ho. Majnun Ya Itna Choota Bacha Jo Be Aqal Ho Unka Zibah Jaiz Nahi Aur Agar Chhota Bacha Zibah Ko Samjta Ho Aur Us Par Qudrat Rakhta Ho To Uska Zibah Halal Hai, Zibah Karne Wala Muslim Ho Ya Kitabi. Mushrik Aur Murtad Ka Zibah Haram Wa Murdar Hai. Kitabi Agar Gair Kitabi Ho Gaya To Ab Uska Zibha Haram Aur Gair Kitabi, Kitabi Ho Gaya To Uska Zibah Halal Aur Mazallah Musalmaan Agar Kitabi Ho Gaya To Uska Zibah Haram Hai Ke Yeh Murtad Hai. Ladka Ka Nabalig Esa Hai Ke Us Ke Walidain Me Ek Kitabi Hai

Aur Ek Gair Kitabi To Uska Kitabi Qarar Dia Jayega Aur Uska Zibah Halal Samja Jayega.

Masla 9

Kitabi Ka Zibah Us Waqt Halal Samja Jayega Jab Musalmaan Ke Samne Zibah Kia Ho Aur Yeh Malum Ho Ke Allah Azzawajall Ka Nam Le Kar Zibah Kia Aur Agar Zibah Ke Waqt Usne Hazrat Masih Alaihissalam Ka Naam Liya Aur Musalmaan Ke Ilm Me Yeh Bat Hai To Janwar Haraam Hai Aur Agar Musalmaan Ke Samne Usne Zibah Nahi Kia Aur Malum Nahi Ke Kya Pad Kar Zibah Kia Jab Bhi Halal Hai. Allah Ta’ala Ke Nam Ke Sath Zibah Karna. Zibah Karne Ke Waqt Allah Ta'ala Ke Namo Me Se Koi Naam Lena Zikr Kare Janwar Halal Ho Jayega Yah Zaroori Nahi Ke Lafz Allah Azzawajall Hi Zuban Se Kahe.

Masla 10

Tanha Naam Hi Zikar Kare Ya Naam Ke Sath Sifat Bhi Zikr Kare Dono Surato Me Janwar Halal Ho Jata Hai Maslan Allahu Akbar, Allahu Azeem, Allahu Ajal, Allahu Rehmaan, Allahu Rahim, Ya Sirf Allah

Ya Al Rehmaan Ya Al Rahim Kahe Isi Tarah Subhan Allah Ya Al Humdullilah Ya La Ila Illah Padne Se Bhi Halal Ho Jayega. Allah Ta’ala Ka Naam Arbi Ke Siwa Dusri Zuban Me Liya Jab Bhi Halaal Ho Jayega. (Alamgri)

Khud Zubah Karne Wala Allah Ta’ala Ka Naam Apni Zuban Se Kahe Agar Yeh Khud Khamosh Raha Dusro Ne Nam Liya Aur Use Yad Bhi Tha Bhula Na Tha To Janwar Haram Hai, Nam E Illahi Azzawajall Lene Se Zibah Par Naam Lena Maqsud Ho Aur Agar Kisi Dusre Maqsad Ke Liye Bismilah Kaha Aur Janwar Zibah Kar Dia Us Par Naam Illahi Azzawajall Zikr Karna Maqsud Na Tha Balke Chink Par Maqsud Tha Janwar Halaal Na Huwa Zibah Ke Waqt Gair E Khuda Ka Nam Na Le Jis Janwar Ko Zibah Kia Jaye Wo Waqt E Zibah Ho Agar Che Us Ki Hayat Ka Thoda Hi Hisa Baqi Rah Gaya Ho. Zibah Ke Bad Khoon Nikalna Ya Janwar Me Harkat Paida Hona Yu Zaroori Hai Ke Us Se Uska Zinda Hona Malum Hota Hai.

Masla 11

Bakri Zibah Ki Aur Khoon Nikla Magar Usme Harkat Paida Na Hui Agar Wo Esa Khoon Hai Jise

Zinda Janwar Me Hota Hai Halal Hai. Bimar Bakri Zibah Ki Sirf Us Ki Munh Ko Harkat Hui Aur Agar Wo Harkat Yeh Hai Ke Muh Khol Dia Toh Haram Hai Aur Band Kar Liya To Halal Hai Aur Aankhe Khol De To Haram Aur Band Kar Le To Halaal Aur Pao Phaila De To Haram Aur Samet Le To Halaal Aur Bal Khade Na Ho To Haram Aur Khade Ho Gaye To Halaal Yani Agar Sahi Taur Par Us Ke Zinda Hone Ka Ilm Na Ho To In Alamato Se Kam Liya Jaye Aur Agar Zinda Hona Yaqinan Malum Hai To In Chizo Ka Khayal Nahi Kia Jayega Behar Haal Janwar Halaal Samja Jayega.

(Alamgiri)

Masla 12

Zibah Har Us Chiz Se Kar Sakte Hai Jo Rage Kat De Aur Khoon Baha De Yeh Zaroori Nahi Ke Churi Hi Se Zibah Kare Balke Kaichi Aur Dhardar Pathhar Se Bhi Zibha Ho Skata Hai Sirf Nakhoon Aur Dant Se Zibah Nahi Kar Sakte Jab Ke Yeh Apni Jagah Par Qayam Ho Aur Agar Nakhoon Kat Kar Juda Kar Liya Ho Ya Dant Alhida H Gaya Ho To Us Se Agar Che Zibha Ho Jayega Phir Bhi Uski Mumaniyat Hai Ke

Janwar Ko Us Se Aziyat Hogi. Isi Tarah Kand Chhuri Se Zibah Karna Makruh Hai.

Masla 13

Musthab Yeh Hai Ke Janwar Ko Litane Se Pehle Churi Tez Kare Aur Litane Ke Bad Chhuri Tez Karna Makruh Hai.

Yuhi Janwar Ko Pao Pakd Kar Gasitate Hue Mazibah Ko Le Jana Bhi Makruh Hai.

(Daur E Mukhtar)

Masla 14

Is Tarah Zibah Karna Ke Chhuri Haram Magz Tak Pohch Jaye Ya Sar Kat Kar Juda Ho Jaye Makruh Hai Magar Wo Zibah Khaya Jayega Yani Karahat Us Fahal Me Hai Na Ke Zabiyah Me. (Hidaya) Aam Logo Me Yeh Mash'hur Hai Ke Zibah Karne Me Agar Sar Juda Ho Jaye To Us Sar Ka Khana Makruh Hai Yeh Kutub E Fiqah Me Nazar Se Nahi Guzra Balke Fuqah Ka Yeh Irshad Ke Zabiyah Khaya Jayega Us Se Yahi Sabit Hota Hai Ke Sar Bhi Khaya Jayega.

Masla 15

Har Fahal Jis Se Janwar Ko Bila Fayda Taklif Pohche Makruh Hai Maslan Janwar Me Abhi Hayat Baqi Ho Thhanda Hone Se Pehle Uski Khaal Utarana Us Ke Aza Katna Ya Zibah S Epehle Us Ke Sar Ko Khichna Ke Rage Zahir Ho Ya Gardan Ko Todna Yuhi Janwar Ko Gardan Ki Taraf Se Zibha Karna Makruh Hai Balke Uski Baz Surato Me Janwar Haram Ho Jayega.

Masla 16

Sunnat Yeh Hai Ke Zibah Karte Waqt Janwar Ka Muh Qiblah Ko Kiya Jaye Aur Esa Na Karna Makruh Hai.

Masla 17

Agar Janwar Shikar Ho To Zaroor Hai Ke Zibah Karne Wala Halal Ho Yani Ahram Na Bande Hue Ho Aur Zibah Karna Bairun E Haram Ho Lehaja Muhrim Ka Zibah Kia Huwa Janwar Haram Hai Aur Haram Me Shikar Ko Zibah Kia To Zibah Karne Wala Mahrim Ho Ya Halaal Dono Surto Me Janwar Haram Hai Aur Agar Wo Janwar Shikar Na Ho Balke Palao Ho. Jaise

Murgi Bakri Wagera Usko Maurim Bhi Zibah Kar Sakta Hai Haram Me Bhi Zibah Kar Sakte Haii. Nasrani Ne Haram Me Jungi Janwar Ko Zibah Kia To Janwar Haram Hai Yani Muslim Zibah Kare Ya Kitabi Dono Surto Me Haram Hai. (Durre Mukhtar Wagera)

Masla 18

Jungli Janwar Age Manus Ho Jaye Maslan Hiran Wagera Paalate Hai Aur Wo Manus Ho Jate Hai Unko Usi Tarh Zibah Kia Jaye Jaise Palau Zibah Kiye Jate Hai Yani Zibah Ikhtiyari Hona Zaroor Hai Jiska Zibah Guzar Chuka Aur Agar Gherlu Janwar Wahashi Ki Tarah Ho Jaye Ke Qabu Me Na Aye To Uska Zibah Iztirari Hai Ke Jis Tarah Mumkin Ho Zibah Kar Sakte Hai. Yuhi Agar Chopaya Kuwe Me Gir Pada Ke Us Se Baqaida Zibah Na Kar Sakte Ho To Jis Tarah Mumkin Ho Zibah Kar Sakte Hai.

Masla 19

Zibah Me Aurat Ka Wahi Hukm Hai Jo Mard Ka Hai Yani Muslim Ya Kitabiyah Aurat Ka Zibah Halaal Hai Aur Mushrika Wa Murtada Ka Zibah Haram Hai.

(Alamgiri)

Masla 20

Gunge Ka Zibah Halal Hai Agar Wo Muslim Ya Kitabi Ho Isi Tarah Aqlaf Ka Yani Jiska Khtna Na Huwa Ho Aur Abras Yani Safed Dagwale Ka Zibah Bhi Halaal Hai.

(Daur Mukhtar , Alamgiri)

Masla 21

Jin Agar Insaan Ki Shakal Me Ho To Us Ka Zibah Jaiz Hai Aur Agar Insaani Shakal Me Na Ho To Us Ka Zibah Jaiz Nahi. (Rad Ul Mohtar)

Masla 22

Majusi Ne Atish Kada Ke Liya Ya Mushrik Ne Apne Mabudaan Batil Ke Liye Musalmaan Se Janwar Zibha Karaya Aur Usne Allah Azzawajall Ka Nam Lekar Janwar Zibah Kia Yeh Janwar Haram Na Huwa Magar Musalmaan Ko Esa Karna Makruh Hai.

Masla 23

Musalmaan Ne Janwar Zibah Kar Dia Us Ke Bad Mushrik Ne Us Par Churi Pheri To Janwar Haram Na

Huwa Ke Zibah To Pehle Ho Chuka Aur Agar Mushrik Ne Zibah Kar Dala Us Ke Bad Muslim Ne Chhuri Pheri To Haram Hi Hai Uske Chhuri Pherne Se Halal Na Hoga.

Masla 24

Zibah Karne Me Qasadan Bismillah Na Kahi Janwar Haram Hai Aur Agar Bhul Kar Esa Huwa Jaisa Ke Baz Martaba Shikar Ke Zibah Me Jaldi Hoti Hai Aur Jaldi Bismillah Kahna Bhul Jata Hai Us Surat Me Janwar Halaal Hai. (Hidaya)

Masla 25

Zibah Karte Waqt Bismillah Ke Sath Gair E Khuda Ka Naam Bhi Liya Uski Do Surtein Hai Agar Bagair Ataf Zikr Kia Hai Maslan Yun Kaha

بسم اللہ محمد رسول اللہ یا بسم اللہ اللّٰھم تقبل من فلان

Esa Karna Makruh Hai. Magar Janwar Haram Nahi Hoga. Aur Agar Ataf Ke Sath Dusre Ka Naam Zikr Kia Maslan Yun Kaha بسم اللہ واسم فلان Is Surat Me

Janwar Haram Hai Ke Yeh Janwar Gair E Khuda Ke Naam Par Zibah Huwa. Tisri Surat Yeh Hai Ke Zibah Se Pehle Amslan Janwar Ko Litane Se Pehle Usne Kisi Ka Nam Liya Ya Zibah Karne Ke Bad Nam Liya To Is Surat Me Haraj Nahi Jis Tarah Qurbani Aur Aqeeqa Me Dua Padi Jati Hai Aur Baqi Me Awan Logo Ke Naam Liye Jate Hai Jin Ki Tarf Se Qurbani Hai Aur Huzur Aqdas Sallallaho Ta'ala Alaihi WasallamAur Hazrat Syedna Ibrahim Alaihissalam Ke Naam Bhi Liye Jate Hai.

.الھدایۃ"،کتاب الذبائح،ج۲،ص۳۴۸،وغیرہا"

Yaha Se Malum Huwa Ke مَاۤاُھِلَّ لِغَیْرِاللہِ بِہٖ Jo Haram Hai Us Ka Matlab Yeh Hai Ke Zibah Ke Waqt Jab Gair E Khuda Ka Nam Is Tarah Liya Jayega Us Waqt Haram Hoga Aur Wahabiyah Yeh Kahte Hai Ke Aage Piche Jab Kabhi Gair E Khuda Ka Nam Liya Jaye Haram Ho Jata Hai Balke Yeh Log To Mutlaqan Har Chiz Ko Haram Kahte Hai Jis Par Gair E Khuda Ka Nam Liya Un Sab Ko Haram Qarar Dena Shariat Par Iftara Aur Muslim Ko Zabardasti Haram Ka Murtakab Banana Hai Malum Huwa Ke Baz Musalmaan Gaye, Bakra, Marg Jo Isliye Palte Hai Ke Unko Zibah Kar Ke Khana Pakwa Kar Kisi Waliullah Ki Ruh Ko Esal E Sawab

Kia Jayega Yeh Jaiz Hai Aur Janwar Bhi Halal Hai Isko مَآاُهِلَّ لِغَيْرِ اللهِ Me Dakhil Karna Jahalat Hai Kyon Ke Musalmaan Ke Mutliq Yeh Khayal Karna Ke Us Ne Ki تَقَرُّب اِلٰی غِیْرِالله Niyat Ki Hatdharmi Aur Sakht Bad Gumani Hai Muslim Hargiz Esa Khayal Nahi Rakhta. Aqeeqa Aur Walima Wagera Ki Taqriro Me Jis Tarah Janwar Zibah Karte Hai Aur Baz Martaba Pehle Hi Se Mutaeen Kar Liye Hai Ke Fulah Mauqa Par Fulah Kam Ke Liye Zibah Kiya Jayega Jis Tarah Yeh Haram Nahi Hai Wo Bhi Haram Nahi.

Masla 26 Bismilah (ہ) Ki Ko Zahir Karna Chiaye Agar Zahir Na Ki Jaisa Ke Baz Awam Iska Talfuz Is Tarah Karte Hai Ke (ہ) Zahir Nahi Hoti Aur Maqsud Allah Ka Nam Zikr Karna Hai To Janwar Halaal Hai Aur Agar Yeh Maqsud Na Ho Aur (ہ) Ka Chordna Hi Maqsud Ho To Halaal Nahi.

Masla 27

Musthab Yeh Hai Ke Zibah E Waqt بِسْمِ اللهِ اللهُ اَکْبَر Kahe بِسْمِ اللهِ وَاللهُ اَکْبَر Waw Ke Sath Kaha To Janwar Us Surat Me Bhi Halaal Hoga Magar Baz Ulma Is Tarah Kahne Ko Makruh Batate Hai.

."الدرالمختار"، کتاب الذبائح، ج۹، ص۵۰۳، وغیرہ"

Masla 28

Bismillah Kisi Dusre Maqsd Se Padi Aur Janwar Ko Zibah Kar Dia To Janwar Halaal Nahi Aur Agar Zuban Se Bismillah Kahi Aur Dil Me Yeh Niyat Hazir Nahi Ke Janwar Zibah Karne Ke Liye Bismillah Kahta Ho To Janwar Halal Hai.

Masla 29

Zibah Ikhtiyaar Me Shart Yeh Hai Ke Zibah Karne Wala Zibah Ke Waqt Bismillah Pade Yaha Mazbuh Par Bismillah Padi Jati Hai Yani Jis Janwar Ko Zibah Karne Ke Liye Bismillah Padi Usi Ko Zibah Kar Sakte Hai Dusra Janwar Us Tasmiyah Se Halaal Na Hoga Maslan Bakri Zibah Karne Ke Liye Litai Aur Uske Zibah Ko Bismillah Padi Magar Usko Zibah Nahi Kia Balke Uski Jagah Dusri Bakri Zibah Kar Di Yeh Halal Nahi Hui Yeh Zaroor Nahi Ke Jis Chhuri Se Zibah Karna Chahta Tha Aur Bismillah Pad Li To Usi Se Zibah Kare Balke Dusri Chhuri Se Bhi Zibah Kar Sakta Hai Aur Shikar Karne Me Ala Par Bismillah Padi Jati Hai Usi Ala Se Shikar Karna Hoga Dusre Se Karega Halal Na Hoga Maslan Tir Chhordna Chahta Hai Aur Bismillah Padi Magar Usko Rakh Dia Dusra

Tir Chalaya To Janwar Halaal Nahi Aur Agar Jis Janwar Ko Tir Se Marna Chahta Hai Usko Tir Nahi Laga Dusra Janwar Us Tir Se Mara To Yeh Halaal Hai.

.الهداية"، كتاب الذبائح، ج٢، ص٣٤٧"

Malsa 30

Khud Zibah Karne Wale Ko Bismillah Kahna Zaroor Hai Dusre Ka Kahna Kafi Uske Kahne Ke Qayam Muqam Nahi Yani Dusre Ke Bismillah Padne Se Janwar Halal Na Hoga Jabke Zibah Ne Qasadan Tark Kia Ho Aur Do Shakhso Ne Zibah Kia To Dono Ka Padna Zaroori Hai Ek Ne Qasdan Tark Kia To Janwar Haram Hai. (Rad Ul Mohtar)

Maeen Zibah Se Yahi Murad Hai Ke Zibah Karne Me Us Ka Maeen Ho Yani Dono Ne Mil Kar Zibah Kia Ho Dono Ne Chhuri Pheri Ho Maslan Zabah Kamzor Hai Ke Us Ke Tanha Quwat Kam Nahi Degi Dusre Ne Bhi Shirkat Ki Dono Ne Mil Kar Chhuri Chalai. Agar Dusra Shakhs Janwar Ko Faqt Pakde Hue Hai To Yeh Maeen Zibah Nahi Uske Padne Na Padne Ko Kuch Dakhal Nahi. Yeh Agar Padta Hai To Uska

Maqsud Yeh Ho Sakta Hai Ke Zibah Ko Bismillah Yad Aa Jaye Aur Pad Le.

Masla 31

Bismillah Kahne Aur Zibah Karne Ke Darmiyan Fasla Na Na Ho Aur Majlis Badalne Na Paye Agar Majlis Badal Gayi Aur Ama Kashir Bich Me Paya Gaya To Janwar Halaal Na Huwa. Ek Luqma Khaya Ya Zara Sa Pani Piya Ya Chhuri Tez Karli Yeh Amal Qalil Hai Janwar Is Surat Me Halaal Hai.

."الدرالمختار"و"ردالمحتار"، کتاب الذبائح،ج۹،ص۵۰۴"

Masla 32

Do Bakriyon Ko Niche Uper Lita Kar Dono Ko Ek Sath Bismilah Pad Kar Zibah Kar Dia Dono Halaal Hai Aur Ek Ko Zibah Karke Fauran Dusri Ko Zibah Karna Chahta Hai To Us Ko Phir Bismillah Padni Hogi Pehle Jo Pad Chuka Hai Wo Dusri Ke Liye Kafi Nahi.

Masla 33

Bakri Zibah Ke Liye Litayi Thi Bismillah Kah Kar Zibah Karna Chahta Tha Ke Wo Uthh Kar Baag

Gayi Phir Us Se Pakad Ke Laya Aur Litaya To Ab Phir Bismillah Pade Pehle Ka Padna Khatam Ho Gaya. Yuhi Bakriyah Ka Gala Dekha Aur Bismillah Pad Kar Un Me Se Ek Bakri Pakad Laya Aur Zibah Kar Di Us Waqt Qasadan Bismillah Tark Kar Di Yeh Khayal Karke Ke Pehle Pad Chuka Hai Bakri Haram Ho Gayi.

Masla 34

Palao Janwar Agar Bhag Jaye Aur Pakdane Me Na Aye To Uske Liye Zibah Iztirari Hai Yani Teer Ya Niza Wagera Se Ba Nisbat Zibah Bismillah Pad Kar Mare Aur Uske Liye Gardan Me Hi Zibah Karna Zaroori Nahi Balke Jis Jagah Bhi Zakhmi Kar Dia Jaye Kafi Hai. Yuhi Agar Janwar Kuwe Me Gir Gaya Us Ko Neza Wagera Se Ba Niyat Zibah Bismillah Kah Kar Haalak Kar Diye Zibah Ho Gaya. Isi Tarah Agar Janwar Us Par Hamlawar Ho Jaisa Ke Bhense Sand Aksar Hamla Kar Dete Hai Unko Bhi Isi Tarah Zibah Kia Ja Sakta Hai Agar Mehaj Apne Se Difah Karne Ke Liye Use Neza Mara Zibah Karna Maqsud Na Tha To Janwar Haram Hai.

Masla 35

Abadi Me Agar Bakri Bhag Gayi To Uske Liye Zibah Iztirab Nahi Hai Ke Bakri Ja Sakti Hai Aur

Maidan Me Bhag Gayi To Zibah Iztirari Ho Sakta Hai Aur Gaye, Bail , Unt Bhag Jaye To Abadi Aur Jungle Dono Ka Unke Liye Yaksa Hukm Hai Ho Sakta Hai Ke Abadi Me Bhi Un Ke Pakdane Par Qudrat Na Ho.

Masla 36

Murgi Urdh Kar Darkhat Par Chali Gayi Agar Waha Tak Nahi Pohch Sakta Hai Aur Bismilah Pad Kar Use Teer Mar Kar Halaak Kia Agar Us Ke Jate Rahne Ka Andhesha Na Tha To Na Khai Jaye Aur Aur Nadesha Tha To Kha Sakte Hai Ke Us Surat Me Zibah Iztirari Ho Sakta Hai. Kabutar Agar Wo Makaan Par Wapas Aa Sakta Hai Aur Use Teer Mara Agar Teer Jaye Zibah Par Laga Khaya Ja Sakta Hai Warna Nahi Wo Wapas Nahi Aa Sakta To Behar Haal Surat Khaya Ja Sakta Hai.

Masla 37

Hiran Ko Paal Liya Wo Itefaq Se Jungle Me Chala Gaya Kisi Ne Bismillah Kah Kar Use Teer Mara Agar Teer Zibah Ki Jagah Par Laga Hai Halaal Hai Warna Nahi Han Agar Wahshi Ho Gaya Aur Ab

Bagair Shikar Kiye Hath Na Ayega Jaha Bhi Lage Halaal Hai.

Masla 38

Gaye Ya Bakri Zibah Ki Aur Uske Pet Me Bacha Nikla Wo Zinda Hai Zibah Kar Diya Jaye Halaal Ho Jayega Aur Mara Huwa Hai To Haram Hai Uski Ma Ka Zibah Karna Us Ke Halaal Hone Ke Liye Kafi Nahi.

Masla 39

Bili Ne Murgi Ka Sar Kat Liya Aur Wo Abi Zinda Hai Phadak Rahi Hai Zibah Nahi Ki Ja Sakti (Alamgiri)

Masla 40

Janwar Ko Din Me Zibah Karna Behtar Hai Aur Musthab Yeh Hai Ke Zibah Se Pehle Chhuri Tez Karle Kundi Chhuri Ya Esi Chizo Se Zibah Karne Se Bache Jis Se Janwar Ko Iza Ho.

.۔المرجع السابق

Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam - Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori

Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah Rahimahullahu Ta'ala

Pehle Farz Nafl Baad Mein - Aala Hazrat Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath Pukara Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

Tie Ka Mas'ala - Huzoor Tajushshariah Rahimahullahu Ta'ala

Sawaneh Tajushshariah - Mufti Dr. Yunus Raza

Huzoor Tajushshariah Aur Bukhari Shareef Ki Pehli Hadees Ka Dars - Maulana Muhammad Raza Markazi

Huzoor Tajushshariah Ke Kalaam Mein Muhawraat Ka Istemal - Muhammad Kashif Raza Shaad Misbahi

Hussamul Haramain

Haque Par Kaun? By Allama Muhammad Zafar Attari

Shirk Kya Hai?

Qurbani Ka Bayaan From Bahaar -e- Shariat

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